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Baptist Beliefs

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By
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Introduction

A creed is like a crystal with many angles and facets. As the crystal is formed in obedience to natural law, so a creed is formed in obedience to a spiritual law. Michael Angelo chiseled the marble into the heroic figure of Moses as the expression of his artistic vision. The great creeds are the chiseled results of spiritual vision. What men see and feel they must express. Doctrinal statements are given exact form for the same reason an Indian makes his arrow straight and sharp. Both are designed as weapons, or implements to achieve results.

This is not written as a formal creed. If so it would be much more condensed. A very few sentences at most would be sufficient for each article. But there are a number of excellent Baptist creeds in existence already, and what is proposed here is not the setting up of another, but rather a restatement and interpretation for the general reader of those now in existence and in common use among us. An effort is made to avoid technical theological terms as far as possible to provide the simplest and clearest statement. There are, of course, many topics touched upon in the pages which follow where the paths of discussion lead in various directions. We are required by the limited scope of our undertaking, however, to abstain from too elaborate treatment of any subject. A general survey of the beliefs commonly held by Baptists with the necessary cross lines to mark off the sub-divisions of teaching clearly and distinctly is all we can hope to accomplish within our prescribed limits.

One caution is needed at the outset. Creeds are very valuable when used properly, but, like all other good things, dangerous when used otherwise. 'Creeds are the natural and normal expression of the religious life. The right to make them is nothing more nor less than the divinely given right to think. He who would forbid men to make creeds expressive of their own religious life in the light of Bible teaching, would therein forbid the free exercise of human freedom to think. But observe this point: creeds are the expression of religious life, of vital or living experience. The great creeds which have powerfully influenced the life of mankind have all arisen in periods of great religious energy and deep religious experience. They are like lava which comes hot from the volcano. An

inner power expels them. The lava cools afterward. The creed tends to become stereotyped and formal.

There is another truth which must always be kept in mind. The right to make creeds is simply another way of saying that we have no right to enforce them upon men against their wills. The voluntary principle is at the heart of Christianity. The right of private judgment in religion is a right which lies at the core of Christian truth. The right of A to make a creed expressive of his own religious life implies the right of B to make his own creed as well. It would be tyranny to forbid A to make his creed, and it would be equal tyranny to compel or attempt to compel B to accept the creed of A. If A and B should by voluntary co-operation come to see alike and thus adopt the same creed there would be no tyranny. And if A and B and any number of others should thus set forth their beliefs for all the world to understand, this would be simply the exercise of their freedom in Christ. And this is precisely the way Baptist creeds and confessions of faith have arisen. No Baptist creed can be set up as final and authoritative apart from the Scriptures. They are all subject to revision whenever and wherever other Baptists see fit to make a fresh statement of their doctrinal beliefs. Of course, Baptists have a right to the peaceful exercise of their freedom in holding and maintaining their own views as to Christian truth. In this the group or denomination corresponds to the individual in the matter of freedom. Consequently they themselves must judge when an individual or group within the larger body has departed from the common view sufficiently to warrant separation. The enforced continuance of an individual with the larger group after radical and hopeless divergence of belief has arisen is a tyranny equal with the enforcement of the beliefs of the group upon the individual. Religious freedom, in other words, is a right of the group as well as of the individual. The voluntary principle applies equally and alike to both. It is on this principle indeed that most of the denominations since the Reformation have come into existence. Denominationalism is the result of the right of private judgment in religion. A Baptist should be the last man in the world to question the right of a Presbyterian, Methodist or any other, to the full and free exercise of his right of private judgment in religion. If denominationalism ever ceases to exist and all Christians become one it will be not by means of artificial schemes of union, but

through the gradual growth of unity of view, that is, through the operation of the voluntary principle.

Another peril of creeds is that we shall mistake the shell for the kernel, the form for the life. Creeds that are forged when religious life is at white heat may remain after the fire has gone out. The creed without the life then becomes a chain to bind, not wings on which the soul may fly. The one and only remedy, then, is to return to Christ and kindle the flame of religion once more. Creeds are useful only so long as they are the normal expression of life and are used as a means of propagating life. To hold a creed as intellectually true merely, without the inner life and power, is not a religious act at all. The New Testament knows nothing whatever of any such holding of creeds and we would do well to reject all creeds and go straight to the New Testament rather than lapse into a barren intellectualism through a dead creed. The danger is so great that this barren intellectualism will arise, or that creeds will be employed as whips to coerce men into uniformity of belief by carnally-minded champions of the faith, that many Baptists exercise their freedom by having nothing to do with creeds, or rather by repudiating all of them, and looking to the Scriptures alone for their doctrinal beliefs. Here, again, they are strictly within their rights as freemen in Christ. Nevertheless, I think creeds perform a useful function in educating us to unity of faith and practice, so long as they are not worn as death masks for defunct religion, or employed as lashes to chastise others; so long as they do not arrest life and growth — in short, creeds help rather than hinder. A creed is like a ladder. On it you may climb up to a lofty outlook, a purer spiritual atmosphere, or you may climb down to the low platform of a barren orthodoxy.

In this spirit the following pages are written. The author has no sort of thought that his statement is the best that can be made, or in any sense final. Others will improve on these statements and we shall come more and more to a clear understanding of the meaning of the Bible and of the religion of Christ.

I. The Scriptures

There are three marks which in a general way may be said to sum up the position of the Scriptures in the belief of Baptists. The first is sufficiency. The Scriptures give us enough truth for all religious purposes. Nature reflects the divine attributes to a certain extent and, according to Paul, if men should actually live up to the light of nature within, in conscience, and without, in the universe, they might arrive at a knowledge of God, so that they are without excuse. For, owing to their naturally evil bent, men refuse to follow the light of nature (Romans 1:19-21). Taking men as they are, therefore, on account of sin, the light of nature is insufficient. A revelation of God to them and a coming of God into their lives are the only means for their redemption. In the Scriptures we have all the truth required for the religious life of men.

Another quality of the Scriptures which fits them to serve as the source of light and truth in religion is certainty. There are greater or less degrees of certainty in science and philosophy. Yet scientific and philosophic theories are always subject to revision. Science does attain to permanent truth. But this truth of science is not religious truth at all, save in the general sense that all truth is of God. The laws of nature, like the law of gravitation, or the laws of motion, or the laws of chemical affinity, for example, have no direct religious value at all. None of them can save the soul. Physical science, indeed, ends where religion begins, viz., at the realm of spirit and of personal fellowship between God and man. Physical science cannot prove or disprove the soul's immortality or the existence of God. Philosophy, in like manner, fails to prove, as religion requires, the great truths of human life and destiny. Philosophy gives us a set of rational theories of the world, some of which include a belief in God, and some of which do not. Each theory or world view of philosophy selects some one thing, matter, or motion, or mind, or will, or personality, or something else, and deduces all the rest from that. But so long as men are at liberty to select these various things on which to build their philosophies there will be as many kinds of philosophy as there are preferences among men. No one philosopher can compel the others to select his own starting point, any more

than one woman can require other women to agree with her taste as to the most beautiful shade of silk or shape of hat. Hence we repeat, philosophy does not yield certainty in religion. The Bible does. The Bible tells us how to find God and by following its directions we actually find him. God comes into our life and we know beyond a preadventure that the Bible speaks to us truly concerning God.

The third quality of the Scriptures is authoritativeness. The Scriptures speak with authority, as does no other literature in the world. This authoritative note which rings so clear in the Bible is not due to anything external to itself. No court made it authoritative by decree. No church council made it so by decision. No pope made it so by hurling anathemas at those who denied it. The early church councils in the second, third and fourth centuries did not make the Bible authoritative. They simply recognized the authority of the Book itself. The canon of Scripture under God took care of itself. It was inevitable that this dynamic and mighty literature would come together in a vital and organic unity since it was all created by one common life and power of God.

Behind this sufficiency and authoritativeness of the Scriptures of the Old and New Testaments is their inspiration. Holy men of God spoke as they were moved by the Holy Spirit. There are many ways of explaining the method of inspiration which men have adopted. We cannot here discuss them. The fact is the supreme thing. The Bible is God's message to man given to supply the needs of his religious life. When we find that message, we have God's truth to us, which is all we need for religious knowledge, faith, and obedience.

The process of inspiration is necessarily more or less mysterious and obscure, since it is God's act through His Spirit stooping to the plane of the human intellect and experience and employing these as channels of truth to other men. Someone has compared this act of condescension on God's part to the slightly stooping statue of a beautiful woman found in a European art collection. By no process of measurements has it been possible to determine just how much below the height of the erect figure the stooping statue measures. In like manner, we are without any power to determine precisely how God adapts Himself to human capacity in the process of inspiration. The result,

however, we possess in the oracles of the Scriptures, and these serve all our practical religious needs and ends.

The Bible is the book of religion. Let us keep this in mind. It is a mistake to think of it as a textbook on science or any other subject except religion. In conveying religious truth, the writers of the Bible could only gain a hearing for their inspired message by employing the means of conveying ideas in common use. It is astonishing, indeed, how the Bible's statements conform broadly and generally to the teachings of science. But the biblical writers had to use the language of appearances—of things as they looked to the ordinary eye—not the language of exact science. Suppose Job, for example, had been inspired to use the Newtonian law of gravitation in his debate with his friends—would it have helped out the argument? Would it not rather have discredited him more than ever?

The law of gravitation, as stated by exact science, is that bodies attract each other directly as the mass and inversely as the square of the distance. Now we can imagine the Spirit of God revealing this to Job, but it implies the whole of modern astronomy with its Copernican view of the universe. It came as the result of careful and painstaking experiment and calculation. His friends would have been unconvinced by it had Job employed it. It would have been to them an unknown tongue, save as the result of a miracle of revelation to them also, enabling them to anticipate the researches of science by thousands of years. This indicates clearly how God refuses to rob man of his own proper task of research and discovery by miracles of revelation concerning physical matters. The Bible was not meant to teach us "how the heavens go, but how to go to Heaven." Job would therefore probably have discredited his own message had he sought to become a channel for the communication of a knowledge of the laws of astronomy in the scientific sense.

The man of today makes a similar mistake when he stakes the integrity and authoritativeness of the Bible on its exact agreement with the Newtonian law of gravitation or the Copernican astronomy. The Bible is not a book of science. It is a book of religion.

The Bible must be interpreted. But we have for our illumination in interpreting the same Spirit who inspired it. Everything in the Bible is not equally binding on us, because wicked men

speak—Pharaoh, Judas, the devil. We must get God's message by interpreting under the Spirit's guidance. There are parables and allegories and symbols; literal and highly picturesque statements; and there are writers with varied individualities and points of view. There is progress from less to more of truth. God gave the truth gradually. In all these ways, the necessity for interpretation is upon us. It is a great and high responsibility, but we cannot evade it, and we cannot know what God's message to us is until we have interpreted it and made due allowance for all the facts which have been named. But when we have found out what the Bible means to say to us, we have the truth.

We may sum up all by saying the Bible culminates in Christ. He is the crown of the whole. All doctrine before and after Christ must be seen in the light which shines from Him if we are to understand it. Christ, then, is God's message to us, and we are to understand the whole Bible simply and solely in its relation to Jesus Christ, the Son of God and Savior of the world.

- 2nd Timothy 3:15-17; Luke 16:29-31; Ephesians 2:20; 2nd Peter 1:19-21; Romans 15:4; Hebrews 1:1, 2; Psalms 19:7, 8; Romans 1:19-21; 1 John 5:9; Romans 3:1, 2; John 16:13; 15:26, 27; 14:25, 26; 1st Corinthians 2:4, 10, 11, 12, 13, 14, 15, 16; 1st John 2:20, 27; John: 4:5; 1st Corinthians 14:26; 2 Peter 3:16; Psalm 119:130; Isaiah 8:20; Acts 15:15; John 5:39; 1st Corinthians 14:6, 9, 11, 12, 24, 28; Colossians 3:16; Matthew 22:29; Acts 28:23.

II. God

It is impossible to define God, because he is more and greater than all definitions. This does not mean that we must remain ignorant of God's character. For we do possess most real knowledge of God through the revelation he has given us in grace and power in our hearts and lives. There are certain qualities or attributes which we ascribe to God in consequence of his revelations in nature and in experience and in Scripture. These must not be taken as if they were exhaustive statements of what God is either himself or in his manifestations. First, we say God is a spiritual being. Jesus said to the woman at the well, "God is spirit, and they that worship him must worship him in spirit and in truth." This is, we may say, the first truth in spiritual religion. God has not a visible outward form or figure. He is pure spirit.

It is curious how many people fail to grasp the idea of God's spirituality and cling to the pictures of him learned in the nursery. The writer has met several adults, among them students in theology, who had difficulty in overcoming the physical way of representing God. Some think of him as a very wise old man with gray hair and beard sitting above the world on a great throne, or else they cling to other more or less vague and misty pictures of God under various human forms. It is very necessary that we grasp the idea of God's spirituality and nearness, his omnipresence and power in our lives if we are to walk with him as we should.

Again God is one. There are not many gods, but only the one true God. The doctrine of many gods is polytheism and against it the prophets of the Old Testament poured out their inspired and burning eloquence. The Old Testament is the record of how God trained Israel to the thought of a pure monotheism, that is, to the belief in one holy and spiritual God. The unity of God is another of the first truths of religion.

God is personal. Some modern theories seek to enforce the idea of an impersonal God, or, in the current expression, an impersonal "world-ground". This thought of an impersonal ground of the world grows out of the thought of substance which science uses in its dealings with nature. It is sought to reduce all things to one physical principle in order to explain scientifically everything that

exists. But the impersonal substance is not God. Religion teaches, and most of all Christianity teaches, that God is above as well as in nature; that nature and substance, while the expression of God's wisdom and power are not God himself. Religion dies when God ceases to be personal in the thoughts of men, because everything in religion requires a personal God. It is not surprising, then, that when men forsake the idea of a personal God they lapse into polytheism and invent many gods, or else they adopt the philosophy of pantheism instead of religion, and remain content with that.

Again, God is holy. The moral law is grounded in God. He is its author and is himself clothed with all moral perfections.

God is infinite. This means that God is free of all imperfections. Our minds cannot grasp the infinite fully. The word is negative in the sense that it seeks to express the thought that God has no limitations of any kind. God, then, is infinite in all his attributes — wisdom, holiness, love, power and all others which may be named.

The Scriptures also reveal to us that God manifests himself to men not only as one but as triune. In the Old Testament God's Spirit appears in many forms of activity, although the Trinity does not appear in the Old Testament as a fully developed truth as in the New. The New Testament clearly shows that there are three forms of God's personal manifestation in the world, called Father, Son and Holy Spirit. This does not mean that God shows himself as first one, then another of these. They are distinct in their personal activities. Of course, when we call them persons we do not use the word in its ordinary sense. A human person is a separate and distinct individual and if we use the word in this meaning referring to the Trinity we would imply three gods, which would be polytheism. Yet personality is the most fitting word we can find to express the truth as to the Trinity.

The Bible does not explain the Trinity. It simply gives us the facts. Theologians and philosophers have tried hard to give an intellectual expression to the doctrine of the Trinity. None of them have succeeded fully. Some of them have been very elaborate and have attempted entirely too much perhaps. Nevertheless we must accord them the right to make these attempts. It will probably be found in the end, however, that the briefer the definition of the Trinity the better for practical

purposes. God is revealed to us as Father, Son and Holy Spirit. These have personal qualities. Yet God is one. This is the New Testament teaching. Beyond this we tend toward speculation.

- Exodus 15:11; Psalm 147:5; Psalm 83:18; Isaiah 6:3; 1st Peter 1:15, 16; Mark 12:30; Matthew 10:37; Matthew 28: 19; 1st Corinthians 12:4-6; 1st John 5:7; John 10:30; John 5:17; John 4:24; Ephesians 2:18; 2nd Corinthians 13:14.

III. Providence

God who created the world upholds it. In the ongoing of the world there are no surprises to God. He foresees and foreknows all things whatsoever which may or can or do take place. God is above the world but he is also in it. He does not hold himself aloof from his universe and watch its movements as if it were merely a machine. He is present in it everywhere at all times. He is in and through and above all things.

God's purpose includes all things which come to pass. Some things, however, God simply permits. God is not the author of sin. It entered the world not by his approval but only by his permission. Yet he overrules it. Somehow the possibility of sin was connected with the freedom of God's intelligent creatures. It is this freedom which lifts men above the brutes. Yet it was this same freedom which made possible a sinful choice. That sinful choice in like manner made possible a display of God's love and grace which could not have appeared in a non-sinning universe. This does not condone sin; it simply indicates how God transformed it into an occasion for boundless condescension and love.

Most of the difficulties about God's grace and human freedom are due to the prevalent way of thinking about grace and its action upon us. Grace comes from without, but it acts within us. It flows in as it were and works itself out through our minds, consciences and wills. It moves us freely. It inclines us to act voluntarily as God wills. It is not like a crowbar resting on a fulcrum by means of which a Stone is moved. It is rather like water in a millrace filling the receptacles on the rim and turning the wheel. Our faculties are the receptacles on the wheel of our personality. Or again, grace is like the sap in a tree, and our conduct is like the fruit. The fruit is produced from within. Grace is not mechanical, but personal in its action. This distinction explains hardshellism. Preaching, persuasion, missions, evangelism, are all based on the principle that grace is not a mechanical but a personal force. If grace were a crowbar and men stones, hardshellism would be right. It is the crowbar conception of grace that destroys missions. Grace works with those means which influence the free choices of men, persuasion, argument, appeal, warning, exhortation, etc. The whole New

Testament conception of preaching grows out of the fact that grace is a personal, not a mechanical, force. Ideas, feelings, volitions in the preacher through God's Spirit, awaken ideas, feelings, volitions in the sinner. This is the method of grace. A bulb may have sleeping in it the potentialities of a beautiful flower. Something from without must enter it, however, before it can ever become a flower, something it does not possess the sunlight and its warmth. Transferring the bulb from one basket to another would not bring out the flower. The Spirit of God must enter and change the sinner's heart before the slumbering possibilities can be brought forth. It is the unfolding of his personality into moral and spiritual life which is the aim of the Gospel. This can only be accomplished as the living personality of one man becomes in some way the medium through which the truth and grace and power of God enters the life of another. At least this is God's ordinary method, whatever may be true in exceptional cases like that of Saul of Tarsus and others.

God made man free and leaves him free. God never overrides the will of man. In his action upon man's will he always respects that will. "Irresistible grace" is a phrase we sometimes hear. But properly understood it never means irresistible in the physical sense, as if God dealt with us as a parent might with a crying and disobedient and rebellious child in lifting it bodily and carrying it where the child refused to go. God will have us come to him freely. Grace always persuades and convinces and makes us willing to come, however mysterious and mighty it may be in its action upon our hearts.

The crown of God's creation is man. All the previous stages led up to this being who was made in the image and likeness of God. This is the chief interest of religion in the wonder and mystery of creation. The question of how God created the world, or how long it has been since the creation of man, are questions which are not fully answered in the Scriptures. Science is at work on them and may or may not succeed in answering these questions fully. The book of Genesis contains light on some points, but not all. One thing is clear, however, and that is that God made man in his own image and that man sinned. Another point is clear and that is that the redemption of sinful man is the center of God's providential care of the world. If we would understand providence then we must study what God has done to redeem the world.

- Genesis, chapters 1 and 2; John 1:2-3; Romans 1:20; Hebrews 1:2; Job 26:13; Colossians 1:16; Romans 2:14-16; Isaiah 46:10, 11; Psalm 135:6; Ephesians 1:11; Acts 2:23-24; Acts 7:1-60; Acts 14: 16-18; Acts 17:24-28.

IV. The Fall of Man

The meaning of the fall of man is that man sinned against God. Sin is not human infirmity merely, nor is it a mistake merely, nor is it ignorance merely. Sin, again, is not merely a step upward in man's evolution towards his highest development. The fall was a downward and not an upward movement of man. It involved guilt and transgression. It gave rise to the need of pardon, of grace and redemption. Man came under condemnation as the result of his fall. The fall, then, means that man was really man when he fell and not merely a creature who was on his way towards becoming man, a candidate, as it were, for manhood. Of course, we are not to suppose he possessed all that has come to man in man's struggle, nor all the experience or knowledge which history has brought. Man was not made omniscient, nor even learned in the modern sense. He was made free from sin and condemnation, and through the temptation of Satan he fell.

In consequence of the fall of man sin has become hereditary. No teaching of science is clearer today than the hereditary transmission of traits of character. The Old Testament gave religious recognition to the principle long before science discovered and demonstrated it. As a result of this sinful heredity of race, all men actually sin when they acquire capacity for sinning. We believe that infants dying in infancy are saved not because they have no share in the operation of the hereditary tendency to sin, but because Christ atoned for all the race, and somehow children dying in infancy, before actual sin, share in the blessing of that atonement. The Scriptures really say little of the salvation of infants dying in infancy, but they say enough to warrant firm belief in that salvation. The grace of God deals with them in a special manner, no doubt, as we must hold if we believe in hereditary sin and at the same time in the salvation of infants dying in infancy.

No one is or can be saved without repentance and faith, who is capable of exercising repentance and faith. This is the clear teaching of the Scriptures. Hereditary and actual sin render men not only corrupt but also guilty and condemned until they are justified by faith in Jesus Christ.

All men are not equally sinful, of course, and no man is as bad as he can be. But all man's faculties and powers are affected by the operation of sin in his nature, and all are equally incapable of saving themselves. All are dependent alike upon God's grace for salvation.

- Genesis 1:31; Genesis 2:16-17; Genesis 3:12-18; Genesis 3:6-24; Romans 3:23; Genesis 6:5; Titus 1:15; Romans 3:10-18; Romans 8:7; Romans 1:18-32; Romans 5:12-21; Galatians 5:16-21; Isaiah 53:6; Ephesians 2:1-3; Ezekiel 18:19-20.

V. Election

In consequence of their sinful nature and habitual choice of evil, men, if left to themselves, would inevitably refuse salvation. A Gospel, or good news of salvation, announced to a race of sinful men and left without the active energy of God's grace to make it effectual, would surely come to naught. There are two choices necessary in a man's salvation: God's choice of the man and man's choice of God. Apart from infants and others incapable of responding to the Gospel call, salvation never comes otherwise than through God's choice of man and man's choice of God. But God's choice of man is prior to man's choice of God, since God is infinite in wisdom and knowledge, and since he will not make the success of his Kingdom dependent on the contingent choices of men. God does not fling out the possibility of salvation among men, say, like a golden apple, and leave it for men to use or not use as they will. He keeps his own hands on the reins of his government. Yet in doing so he must needs observe his own , law of freedom as written in man's moral constitution. This is the problem and task which calls for infinite wisdom, love and power: To save man and yet leave man free to choose salvation. Free-will in man is as fundamental a truth as any other in the Gospel and must never be canceled in our doctrinal statements. Man would not be man without it and God never robs us of our true moral manhood in saving us.

In dealing with a race of beings who, if left to themselves, would inevitably choose evil, and yet whose freedom must be respected, how else could God act in saving them than as he has acted, in not only sending his Son as Mediator and Redeemer, but also in devising means and instrumentalities for persuading men to believe and accept the Gospel. If he should pick them; up bodily, as it were, and force salvation upon them against their wills, he would do an immoral thing. Indeed, such a method is inconceivable with free beings. Yet if God holds aloof from men and merely awaits their choice of him, none would choose him. The Gospel, the Holy Spirit, the church, the preacher, the message or sermon, and all other means of persuading and inclining men to believe are, therefore, necessary in order that God may save, first, because he has chosen man, and second, through man's choice of God. The decree of salvation must be looked at as a whole to understand it. Some have looked at God's choice alone and ignored the means and the necessary choice on man's part. Others have ignored God's choice and have made all depend on the means and man's choice. But you cannot split up the decree of God into little bits and understand it by looking at the pieces. You must view it as a whole.

Election is sometimes said to indicate arbitrariness and partiality in God. But this is an error. God wills that all men should be saved and come to a knowledge of the truth. (1st Timothy 2:4), as Paul assured us. Certainly Jesus died for the whole world (John 3:16). Election is not an arbitrary choice on God's part. Infinite love is behind his every act. He adopts the only method by which the

salvation of any would be possible, and no doubt he yearns for and desires that as rapidly as possible all men should hear and know the truth and obey it. This is why he chooses men not merely to salvation but to service. Every saved man or woman or child is intended by God as a messenger and worker to make known his grace and power to others. Election leaves no room for boasting or pride or sense of merit on our part, but it does, when truly understood, fill us with humility and a sense of the manifold wisdom of God in dealing with his free creatures. And it should inspire us with a holy sympathy with God in his effort to save men who are disobedient and rebellious and carnal in their choices. With God we may, then, patiently co-operate in persuading men to believe the Gospel, in the full assurance that God's grace will prove equal to the great task of leading even the rebellious to forsake their sins and freely choose him; and that the energetic action of God's holy will in a world held even in the grip of hereditary sin will be efficacious in redeeming men and establishing among them his eternal Kingdom. We should be hopeless in our labors if the outcome of our efforts were contingent upon the unaided response of sinful men. All uncertainty vanishes, however, in the full persuasion, warranted by the Scriptures that God guides, controls and efficaciously wills the glorious outcome.

- Acts 13:48; Exodus 33:18-19; Matthew 20:15; Ephesians 1:3-14; 2nd Timothy 1:8-9; 1st Peter 1:1, 2; 2nd Thessalonians 2:13-14; 1st Corinthians 4:7; 1st Corinthians 1:27; 1st Thessalonians 2:12-13; 2nd Timothy 2:10; John 6:37-40; 1st Thessalonians 1:4-10; 2nd Peter 1:10, 11; Hebrews 6:11; Acts 4:27, 28; Numbers 23:19; 1st Timothy 6:21; John 10:26-29; Romans 9:19-33.

VI. The Mediator

There is one Mediator between God and man, Jesus Christ. He was born of the Virgin Mary through the power of the Holy Spirit. He lived a sinless life; taught perfectly the truth about God and human destiny; was himself the true manifestation of God in the flesh; died on the cross and atoned for the sins of men; was buried; rose again from the dead; appeared to the disciples; ascended to the right hand of the Father, and gave the Holy Spirit to his people. He now presides over the destinies of his church and will come again at the time appointed by the Father to judge the world.

Two or three points call for special emphasis. Attempts are often made in our day to hold that Jesus was the first true revealer of God in conjunction with the other view that in no sense did he transcend the human. This is a favorite view with many who feel that science forbids them to accept the true divinity or deity of Jesus. They would make of him simply the greatest of the prophets or the greatest of the saints, but as such they think that he brings us the true knowledge of God. If men insist on applying the criterion of physical law to religion, however, they can never prove the existence of God even. For the laws of nature come to an end when we rise above nature into the realm of persons, and especially when we come to deal with the divine person. Science explains horizontally or on a level, we may say. The cause of every effect in physical nature lies behind the effect on the same level. The series of causes and effects in nature is like a row of bricks. Knock over the first brick in the row and in turn each of the others will be knocked over. Nothing is explained in nature save as we assign something we know to explain a new and unknown thing. The effect must be explained in terms of the cause. A brick must be explained by another brick. This is the meaning of the law of the transformation of energy or physical causation. If nature is a row of bricks, then we never find a God in nature, but only an endless row of bricks. This I say is the way science treats nature. Science, therefore, never can prove or disprove God's existence. It is difficult to see how men can accept the testimony of Jesus as to what God is unless they admit that he reveals God not merely from the human but also from the divine side. Jesus was not merely the "Prince of Saints", as Martineau has called him. He could not be a revealer of God in the full sense of the word unless he was more than the chief of saints. We would seem to be left with no sure knowledge of God, therefore, unless Jesus was more than a man. For science never demonstrates God, and the experience of even the greatest of saints would always be open to question when he attempted to convey to us a knowledge of the infinite God. As limited and human in mental capacity his experience might be perfectly genuine, but the rigidly scientific objector could always raise a question as to whether the explanation of the experience was the true and correct one. To himself the explanation might be perfectly satisfactory, but so long as the objector could question

his capacity to grasp the infinite and convey an adequate revelation of God, his testimony would find limited acceptance. If Jesus, then, was a genuine and final revelation of God to men, he must have been more than a man reaching up and seeking to find God. He must also have been God coming down among men and making himself known to them. And this is precisely the testimony of the Scriptures, so that in Jesus Christ we have the true revelation of God to man. Christ's atonement was necessary for the pardon, justification and redemption of sinners. There are many theories of the atonement, too many for discussion here. They may easily be grouped into two classes: First, those which make Christ's work on the cross terminate on men only; and, second, those which make it terminate also on God. The latter is the true view. God, indeed, was not induced to love men by what Christ did. He loved them beforehand, and Christ's work was the expression and proof of his love. It was not that God was an unwilling tyrant who had to be bought over to man's side by the shedding of Christ's blood. The atonement was God's own arrangement and provision to meet an infinite necessity of his holy and loving nature. God set forth Christ to be the propitiation for our sin in order that he might be both just and the justifier of him who believeth in Jesus Christ.

It is sometimes argued that this idea of an objective or substitutionary atonement, something done by Christ, which is the ground of the remission of sins, is not a part of the true Gospel of Christ, but was a bit of Judaism brought over into Christ's true Gospel by Paul, who was originally a Jew. This is a very inconsistent view of Paul. For it is very generally recognized that Paul was the one apostle who fully escaped the narrow trammels of Judaism and grasped fully the universalism of the Gospel. In particular it is Paul's doctrine of justification by faith which revolutionized Judaism, or rather overthrew it completely, and showed that the Gospel was as wide as the world in its meaning and intention. This, I say, is quite generally admitted. And yet there are those who allege that wrapped up with Paul's universal doctrine which killed Judaism, is an essential part of Judaism which would kill the Gospel, his doctrine of an objective atonement. Paul certainly thought of his doctrine in the main as the direct antithesis and contradiction of Judaism. In part indeed it was the fulfillment of Judaism, but in that fulfillment Judaism was abolished. Paul's doctrine of atonement, then, is not an alien element in the Gospel. Jesus himself predicted that he would give his life a ransom for many (Matthew 20:28) and that he would shed his blood for the remission of sins (Matthew 26:28). The Scriptures indeed refrain from philosophizing about the atonement, but they set forth the truth in such terms that we cannot truly say that we are left entirely in the dark as to how Christ's death saves us. The holiness of God no less than his love required the atoning work of Jesus. It is a false method which separates one attribute of God, such as his love, from other attributes, and asserts that God acted in a part of his nature only in his approach to men in the atoning work of Jesus. God acted always as a unit, in his entire nature, not in a fragment of it.

From the fact that other religions including Judaism have in them the idea of sacrifice and propitiation, it is concluded by some that it must be a false idea. Fundamentally this assumes that everything in the non-Christian religions must be wholly false. Is it not far more likely that a universal religious idea has in it an element of truth than that its universality is a mark of its falsity? Christianity purified and fulfilled all religious ideas of men, emptied them of their transient and superficial meanings and revealed their true inward meaning. The atonement of Christ in a very special manner does this. In it God appears in Christ, not as a distant, implacable and angry being, requiring a satisfaction for sin which man cannot supply. He himself, as holy and loving and yearning to save men, provides the Baptist action.

Christian experience through the ages has given a hearty amen to the substitutionary atonement of Christ. The sinner knows well that it answers exactly his need so soon as he begins to reflect upon and repent of his sins. Dr, Bushnell, who rejected the objective atonement of Christ and made it simply an appeal to man's heart, leading him to repentance, nevertheless admitted that the sinner could not get along without the "altar forms" and ideas. The guilty conscience requires an objective atonement, something done for it as well as in it. If this be true, and it is true beyond a doubt, wherever there is a deep sense of sin and guilt, then it must rest upon a deep necessity of some kind. Hence we are right in taking the Scriptures at their word when they assert that Christ's atonement was not a mere dramatic spectacle, a mere object lesson appealing to human hearts. It was also based upon a deep necessity in the law of righteousness and in the holy character of God.

- John 3:16; Luke 19:10; Isaiah 42:21; Isaiah 53; Hebrews 1:8; Hebrews 1:3; Philippians 2:6-7; Ephesians 2:8; Ephesians 1; Hebrews 7:25-26; 1st Peter 1:19; Hebrews 1:2; Romans 8:30; 1st Timothy 2:6, Romans 6:1: Romans 8:24-26; Hebrews 9:15.

VII. The Holy Spirit

The New Testament reveals to us the doctrine of the Holy Spirit in its completed form. His work is a most essential and vital part of the religion of Christ. In the Old Testament the Holy Spirit wrought upon the hearts of men in manifold ways. He was present in creation. bringing the present cosmos out of the primeval chaos. He was present in the prophets and leaders in Israel and in many other ways his power was manifested. Not, however, until we come to the New Testament do we find the fully developed doctrine of the Holy Spirit, the third person in the Trinity.

The Holy Spirit was present everywhere in the earthly ministry of Jesus, clothing him with power for his messianic work. Through his power the body of Jesus was raised from the dead. The Spirit was given in his fullness on the day of Pentecost, to abide with the people of Christ forever. He convinces the world of sin, regenerates the heart, leads and guides Christians, making clear to them revealed truth. He sanctifies and sustains believers in trial and temptation and struggle. His mission is to glorify Christ, so that what Christ does he does, and what he does Christ does. In Paul's writings especially the doctrine of the Holy Spirit is developed most fully. The whole inner life of the believer is under his influence and subject to his power. We are commanded to grieve not, quench not, and resist not the Holy Spirit. We are sealed by the Spirit. The Spirit is the earnest of our inheritance. The fruits of the Spirit are described over against the fruits of the flesh. The Spirit teaches the apostles in their labors and in the writing of their epistles. Christ predicted that the Spirit would come thus to take his place when he left the earth and that it was expedient for him to go in order that the Holy Spirit might come.

It is a strange and very significant fact that Christians for nearly two thousand years have so generally neglected the New Testament teaching as to the Holy Spirit. The creeds of Christendom have done scant justice to the doctrine and some of the greatest of them have scarcely done more than barely mention his office work. The Philadelphia Confession of Faith used by so many Baptists and the New Hampshire Confession also quite generally used are without separate articles on the Holy Spirit, although both of them make reference to his work in connection with other doctrines. The Westminster Confession, the Presbyterian standard, is also lacking in any adequate setting forth of the work of the Holy Spirit. Of course the Holy Spirit is mentioned in these and other great creeds in the statement of the doctrine of the Trinity. But this comes far short of the full requirements of the case. The doctrine of the Holy Spirit is so interwoven and intertwined with the whole of the Old and New Testaments that it is one of the strangest oversights that Christians should have neglected it so long. One cause of this neglect is no doubt the long prevalence over wide areas of centralized and hierarchical perversions of the Christianity of the New Testament. When church government is lodged in the hands of men and Christianity becomes merged in officialism,

the opportunity for the Spirit's guidance passes away. The Spirit deals directly with the heart of the individual, and the ecclesiastical official to whom is committed the function of governing does not want any other guidance for the individual apart from his own. It was found, therefore, that truly spiritual Christians must needs get away from the hierarchies as far as possible, either in the monasteries or in small heretical bodies who asserted their independence and freedom in Christ. The creeds have largely been official creeds until comparatively modern times. Hence the doctrine of the Holy Spirit has naturally been kept in the background.

Baptists have a very special interest in the doctrine of the Holy Spirit and need to reassert it with vigor. We believe in a regenerated church membership, in individualism and freedom of conscience, in the right of private judgment, and in the autonomy of the local church, in an open Bible and freedom to witness for Christ. Hence we are peculiarly dependent upon the Holy Spirit for the successful prosecution of our work.

- Genesis 1:2; 2nd Kings 2:9; Nehemiah. 9:30; Psalms. 104:30; Psalms. 106:33; Psalms. 139:7; Psalms. 143:10; Isaiah. 61:1; Matthew. 4:1; Mark. 1:10; Mark. 1:12; Luke 2:27; Luke 4:14; John. 1:33; John. 3:34; Acts 2; Romans. 1:3; Romans. 8:1; 1st Corinthians. 2:4; Ephesians. 2:18; 1st Thessalonians. 5:19; 1st Timothy. 4:1; Revelation. 2:7; Revelation. 22:17; John 14:16 and 26; John 15:26; John. 16:1.

VIII. Regeneration

The Holy Spirit of God regenerates the soul of man. No human influence, no form of culture, no kind or degree of education, no law of development works this change. The direct action of the Holy Spirit alone accomplishes the result. The Spirit may and does use means, that is, the truth of God, in effecting it. But we must not confound the agent with the means nor the means with the agent. The truth is made effective to regenerate only in and through the power of the Holy Spirit.

The change wrought in regeneration is described in the Scriptures as a "new birth", as a "resurrection from the dead", as a being "made alive" in Christ and in other ways which show clearly that man is helpless, by reason of his sinful and carnal nature, to work this change in himself. In it he is turned from the love of sin to the love of holiness, from a disobedient to an obedient life, from bondage to sin to the freedom that is in Christ, and is translated from the kingdom of darkness into the Kingdom of light, and led from the service of Satan into the service of Christ.

- John 1:13; 1st John 3:9; 1st John 4:7; 1st John 5:1; John 3:1-8: Titus 3:5; 2nd Corinthians. 5:17; 1st Peter. 1:22-25.

IX. Repentance

Repentance is essentially a turning of the will from the life and service of sin to the life and service of holiness and of obedience to God. The word as used in the New Testament means a change of mind, but it is a word of moral significance and does not mean merely a change of opinion or judgment in the intellectual sense. Such a change may and does often take place without repentance in the New Testament meaning of the word. Here the will is directly and necessarily involved as well as the intellect and the emotions. There is a change of mind, indeed, and there is sorrow for sin. But unless sorrow and the altered judgment issue in the turning of the will from sin and its service to obedience and service of God there is no Gospel repentance. The change is wrought by the power of God through his Holy Spirit, using the word of truth to convict the sinner of sin, and to lead him to forsake it and resolve henceforth to endeavor to walk before God in a manner well pleasing in his sight.

- Jeremiah. 8:6; Jeremiah. 20:16; Mark. 1:15; Acts 11:18; John. 16:8; Acts 2:37-38; Acts 16:30-31; Luke 18:13; Matthew. 11:20-21; Matthew. 12:41; Matthew. 21:19; 2nd Corinthians. 7:10; Revelation. 2:25; Revelation. 16:9.

X. Faith

Saving faith includes belief and trust: belief of the facts and truths of the Gospel and trust in Jesus Christ for salvation. Faith is the grace which is the root of all other graces. When genuine it leads to a godly life. It is the condition of all God's gifts to us in Jesus Christ. It is the condition of justification and pardon, adoption and regeneration. None of these take place apart from faith. It is the action not only of the intellect but of the will and emotions as well. It brings a real knowledge of God. It is an abiding attitude of the soul and even in the life to come faith in its essential meaning of union and fellowship with God will continue. Salvation has always been conditioned on faith, not only since, but also before Christ. Abraham was saved through faith, that is to say, faith with him as with us is not a means or ground, but a condition of salvation. Our faith does not procure salvation for us, but it so relates us to Christ that he lays hold of us and saves us when we believe in him.

"But," it is said, "were not the Old Testament saints saved by works? And even now, if one should lead a perfect life, would that not be salvation by works?" The question completely overlooks the relation of faith to works. None save Jesus ever lived a perfect life. But if one should so live his good works would grow directly out of his faith. Good works are impossible in the Gospel sense without faith. The energy of God never comes into the soul in its regenerating power save through faith. In Heaven we shall be without sin and our faith will continue there. But our heavenly perfection will not be credited to us as works meriting salvation. They will be wrought in us by the power of God through our abiding union with him in Christ. Precisely thus would it have been with any pre-christian soul if such a soul had attained perfection on earth. No spiritual perfection ever has been or ever will be possible without faith, and that means without grace. Hence it is misleading to talk of salvation by works. The law was given as a schoolmaster to lead men to Christ, but it could not make alive spiritually.

Many people are troubled over the question of the order of faith and repentance. Which comes first? Clear thinking shows that the controversy on this point is a needless one. The Disciples, many of them, define faith as intellectual belief and then insist that faith must precede repentance. Many Baptists become alarmed, and to meet this view insist that repentance must precede faith. When faith is defined properly there is no occasion for any confusion of thought on the subject. Faith is more than intellectual belief, "the bare belief of the bare truth". Faith is also trust in Jesus Christ, an act of the will. Now as to the order of repentance and faith it may apparently be argued with equal force either way. For example we may say: Repentance must precede faith because saving faith is impossible so long as we cling to sin. This is logically cogent. Yet we m)ay also argue thus: Since no man can repent without the grace of God, and since faith alone is the condi- tion of grace in the

soul, therefore faith must precede repentance. If one is disposed to emphasize human freedom he is likely to put repentance first, and if he is disposed to emphasize the grace of God he will put faith first. Thus as a mere matter of logic the case is evenly balanced, the conclusion depending on the starting point or major premise.

But if both are equally logical, both are also equally illogical. There can be no interval between Gospel faith and Gospel repentance. Each is bound up in the other. When one is completed the other is completed. Otherwise there might be an unbelieving penitent, or an impenitent believer, either of which ideas is contrary to the New Testament. In strict logic regeneration precedes both faith and repentance if we begin with the true Gospel teaching that all is due to the grace of God. Yet here again fact and apparent logic do not necessarily coincide. The correct view is that regeneration and repentance and faith are simultaneous events in the soul's life. No impenitent or unbelieving soul can be a regenerate soul, just as no penitent believer can be unregenerate. When the human side is complete so is the divine side, and vice versa. You may say that repentance is like opening the hand and dropping what it holds, that is sin, and that faith is opening the hand and receiving what grace brings, that is salvation. And then you may infer that just as you must open the hand and drop what it holds before you can grasp what is offered, so also repentance, or letting go, must come before faith, which grasps. This argument, however, overlooks the vital truth that grace not only places salvation in the open hand, but also relaxes the grasp of the hand on sin. The goodness of God leads to repentance. Grace not only fills the open hand. It opens the hand. The union of God and man in the act of salvation is the actual contact of both the divine and the human personalities. And just as when you touch the table with your hand you cannot say the table touches your hand before your hand touches the table, so also you cannot affirm the priority of God's contact with man nor man's contact with God in salvation. God's grace takes the initiative but the human response in some form is simultaneous with the effectual action of God's grace in the soul and the human response is complete when the divine act is complete. When saving faith is complete so is repentance ; when repentance is complete so is faith; when faith and repentance are complete so is regeneration ; and when regeneration is complete so are faith and repentance.

- Matthew. 9:18; Mark. 1:15; Mark. 9:24; Luke 8:13; John. 5:44; John. 6:29; John. 9:35; John. 17:20; Acts 8:37; Acts 13:39; Romans. 3:22; Romans. 4:11; Ephesians. 1:19; Ephesians. 2:8; John. 16:8; Romans. 10:9-11; Galatians. 2:16; Ephesians. 1:13; Romans. 3:30; Hebrews. 6:12; Colossians. 1:23; Colossians. 2:7; Titus. 1:13; Acts 3:16; Romans. 3:25.

XI. Justification and Adoption

Justification is God's act, in and by which he declares the sinner free from condemnation. It takes place when the sinner turns from his sins and trusts in Jesus Christ and his atoning work for salvation. In justification the sinner is not actually made just or holy, but is simply given a new standing with God according to which his faith is imputed to him for righteousness since that faith terminates in and upon Jesus Christ the righteous, Who is the Lamb of God that taketh away the sin of the world (Romans 4:5, 11, 13, 22; John 1:29). Justification is to be distinguished from regeneration in that while regeneration is the change of the sinner's nature by the action of the Holy Spirit, justification is the change of the sinner's standing by a declarative act of God in which sins are remitted and the sinner is freed from condemnation. Justification again is to be distinguished from adoption in that while both are outward acts of God corresponding with the inward act of regeneration, adoption has to do with the paternal aspect of God's character and his relation to the regenerate as sons, justification is the expression of his judicial function. It is the Judge dealing with the transgressor prior to the act of the Father dealing with the son.

There is no contradiction or inconsistency between the paternal and judicial relations of God to men. Sin and transgression put the sinner outside the pale of sonship in the spiritual and evangelical sense. If sonship could exist prior to the change of the sinner's heart it would he merely a formal and unreal sonship. The Scriptures reserve the word son for the higher relation of man to God Which arises when union is restored between God and man and the heart is changed by the Holy Spirit when faith in Christ takes place. God is always fatherly in his yearnings and desires toward men. He longs for all men to become filial toward him, but so long as men refuse to act toward God as sons the relationship cannot be completed. God therefore does not change his nature when men become the sons of God, but the nature of man is changed instead. This fact will help to clear up the confusion of thought in many minds as to the question of God's Fatherhood. Fatherhood and sonship are members of a reciprocal relationship which arises from similarity of moral and spiritual nature in God and man. To make God the Father of wicked men in the higher sense therefore of the spiritual relationship would put God's nature on a level with that of the sinner. Man as God's creature, made in God's image and the special object of his love, is constituted for sonship, and if sonship is defined in terms of creaturehood or original moral likeness to God all men may be called sons of God. But the Scriptures observe a wise economy in the use of the terms son and sonship by reserving it chiefly for the higher spiritual relationship, especially in the New Testament, where sonship is usually declared to be through faith in Jesus Christ. If indeed sonship in the lower and higher senses were used interchangeably it would tend to destroy the meaning of the higher, and to confuse the values and debase the coinage of the moral Kingdom.

The parable of the Prodigal Son in the fifteenth chapter of Luke shows how sin disturbs the true relations between God and man. Under the forms of fatherhood and sonship the beautiful story of man's alienation from and return to God is told. The son's sense of need was not in the first instance a filial feeling at all. It was bodily hunger. He began to be in want and would fain have eaten the husks fed to the swine. Next comes his sense of unworthiness and confession of sin. "I am no more worthy to be called thy son: make me as one of thy hired servants", is what he says to his father when he returns. His moral instinct was quite correct. He felt, now that he was penitent for his evil life, how far below the plane of true sonship he had been living. The father also recognizes this. For he says, "My son was dead, and is alive again; he was lost and is found". Here, then, was a son who was not a son, and a father to whom the son living a sinful life was dead — that is, the son was as if he did not exist, until brokenhearted over his sins he returns to the father. By sin, then, the son threw away his sonship. He still bore the original constitution derived from his father, but all the higher elements of his sonship were gone. I think the apparent inconsistencies in the Scriptures, where at times there seems to be taught a universal Fatherhood of God and sonship of man (as in this parable), are to be explained thus. The abnormal conditions produced by sin placing man outside the pale of true sonship, and yet leaving him with the moral constitution bestowed upon him when he was made in God's image — these facts account for the language of Scripture on the subject. God remains paternal in his desires, his nature does not change. The change is in men who have wandered away from him. The inconsistency after all, then, is not in the Scriptures, but in man's conduct. Sometimes the Scriptures give hints of this paternal yearning of God's heart towards men. Sometimes they speak of the original and primal relation of man to God, or refer to man as God's offspring in a general sense as in Paul's sermon at Athens. But we find in the New Testament much emphasis upon the nature of that sonship which alone has significance for man in the highest sense, the sonship which arises through faith in Christ, regeneration by the Spirit and moral likeness to God, a sonship so diverse from and so much higher than man's natural likeness to God that Paul employs the word adoption to indicate how it comes to men.

Adoption in Paul's writings then is the word borrowed from Roman usage to express the outward act of God corresponding with our inner spiritual change when regeneration takes place and we are made new creatures in moral and spiritual qualities.

- Acts 13:39; Romans. 5:9; Romans. 3:25; Isaiah. 53:11-12; Romans. 8:1; Romans. 5:1; Romans. 4:4-5; Romans. 5:21; Romans. 6:23; Romans. 5:19; 1st Corinthians. 1:30-31; 1st Timothy. 4:8; Romans. 8:15; Galatians. 4:5; Ephesians. 1:5.

XII. Sanctification

Sanctification is the process by which regenerate men are gradually transformed into the image and likeness of Jesus Christ. The word means first to be set apart to a holy use, and second to become actually holy. In both senses it applies to the Christian believer. When the Scriptures refer to sanctification as a past act it usually is to be taken in the first sense. The Holy Spirit in the believer carries on the process which continues throughout the present life. The Spirit of God employs the word of truth, the appointments, services and ordinances of the church, the events and experiences of our daily life and various other means for our sanctification.

No one becomes sinless in the present life. He may and should become more and more complete or mature as the years pass. The Scriptures employ the word perfect to express the idea of symmetry and completeness in the possession of all the parts, as well as of sinlessness. In the sense of sinlessness it never applies to men in this life. Perfection is the goal and ideal of our Christian life and the most advanced, the most mature or "perfect" Christian, Paul declares, is he who has a sense of his own imperfections (Philippians. 3:13-16).

The most saintly men and women have always been keenly alive to their shortcomings, just as was Paul the apostle. In his later epistles Paul seems filled as never before with this sense of spiritual defect. He yearns to "know" Christ and "be found in him"; he counts not himself to have attained; he presses "towards the mark"; he forgets the things that are behind. All this shows that the more vividly we realize the infinite standard of holiness in our faith, the more distant do our present attainments seem below it. A self-complacent belief in one's own sinless "perfection", therefore, is a sure mark of spiritual blindness. It is the same kind of mistake a child makes who thinks he can grasp a star. He is without appreciation of the interval between him and the star. It is this sense of imperfection which deepens our appreciation of the atonement of Christ and of God's love as displayed therein. In his first epistle John declares that if we walk in the light as he is in the light we "have fellowship one with another". Then as if overcome by the dazzling splendor of God's light and turned back upon his own sinfulness, he adds, "and the blood of Jesus Christ his Son cleanseth us from all sin" (1st John 1:7). We see then how the sense of imperfection goes along with us through life, deepening indeed in a real sense as we make spiritual progress. Thus in the Christian life we see the meaning of Paul's paradox in his letter to the Philippians according to which the most mature or "perfect" Christian is he who most keenly realizes his own imperfections and struggles hardest to overcome them (Philippians. 3:15). There is one great danger we should guard against in connection with this subject of sanctification. In opposing the "perfectionist" or "sanctificationist" we may easily fail to emphasize the importance of growth in grace and in Christian character. We may adopt an attitude of contentment with the ordinary conventional

Christian life as against the "higher life", and this is even worse than what we oppose. We may spend our time fighting the "perfectionist" while living a worldly life ourselves. Dr. A. J. Gordon said: "It is not an edifying spectacle to see a Christian worldling hurling stones at a Christian perfectionist." We may and should meet his errors, but we should not be led thereby to adopt a low standard for ourselves.

Sanctification includes all of the Christian's relationships. Sanctification is social as well as individual. It is not merely an inward, it is also an outward transformation. What the Christian is in his relations to his fellowmen in business and social and civic life is the true index of the sanctifying process within. Nothing less than the highest ideal is worthy of the Christian calling. We are to aim at perfection because God our Father is perfect, and the supreme motive and incentive to the holy life is the desire to be like our Father in Heaven.

- Philippians. 2:12-13; Ephesians. 4:11; 1st John. 2:29; Proverbs. 4:18; 1st Corinthians. 1:30; 1st Thessalonians. 4:3; 2nd Thessalonians. 2:13; 1st Peter 1:2; Exodus. 13:2; Exodus. 28:41; Genesis. 2:3; John. 10:36; John. 17:19; Acts 20:32; Romans. 15:16; 1st Corinthians. 1:2; Hebrews 2:11; Hebrews 10:10; Hebrews. 10:14.

XIII. The Perseverance of the Saints

The believer in Jesus, who has been regenerated by the power of the Holy Spirit, will never utterly fall away from Christ and be lost. He is not free from temptation; he may, through neglect and failure to employ the means of grace, grieve the Holy Spirit and bring reproach upon himself and the people of God. He will, however, turn away from his sins and return to his Christian duty; he will not be content in the wayward life. It is the mark of the child of God that he cannot be happy in a life of sin. Besides this, God's care is ever over his child, God's grace ever seeks the wayward to bring them back. But just as God's loving nature and his firm purpose impel him continually to seek to win the wanderer back to the true life, so also is the renewed heart, the soul born of God's Spirit, inclined to yield to God's gracious appeals. The soul which yields no response to God's seeking love and is wholly content to live a life of worldliness and sin, thereby proclaims itself an unregenerated soul. We are not to think of God's preserving care of the redeemed, therefore, as if it were a prevention by force and compulsion of the consequences of a sinful life. The responsive perseverance of the Christian is as essential a part of the process as God's preserving grace. This is the explanation of many New Testament passages which seem to imply that all depends on the act of the believer and not on the grace of God. The grace of God is effective only when it produces the necessary response. The possibility of a fall is quite a real one apart from the grace of God. In vain also is the grace of God apart from the response of our will. The New Testament writers do not hesitate, therefore, to state boldly and strongly both facts, in order that God's grace may become effective, through warning and exhortation, in the turning of the wayward will back again to the path of duty. God does not lift his children into Heaven against their wills. The whole of the machinery or system of grace, therefore, is designed to make them willing. Thus do they persevere while at the same time they are preserved. Here again much confusion of thought grows out of the ordinary way of thinking of God's grace as if it were a physical or mechanical force, like a rope tied around a Christian to keep him from drowning, or a wall built to prevent him from falling over a precipice. The New Testament does not represent it that way at all. It has many terrible warnings against apostasy — not indeed to teach apostasy but to prevent it. These passages are bewildering to the Christian who thinks of God's preserving care as an outward wall compelling us to keep away from the precipice. God preserves us by inclining us to persevere. A mother sent her four-year-old boy on an errand across a busy city street full of dangers of all kinds. A friend expressed surprise. The mother said the child had been taught to look carefully up and down before venturing across and she had no fear. This was training. The other would no doubt have seized her child by the hand and towed him across. God's method is not to tow us but to train us. Grace does not compel, it

inclines us. The New Testament emphasizes training as against towing. If we keep this in mind we will understand many otherwise difficult passages.

- John. 8:81; 1st John. 2:19; 1st John. 2:27-28; 1st John. 3:9; 1st John. 5:18; Romans. 8:28-29; Philippians. 1:6; Philippians. 3:12-13; 1st John. 4:4; John. 10:26-29.

XIV. The Kingdom of God

The eternal purpose of God in the revelation of his will to man in the incarnation and work of Christ was the establishment of his Kingdom on earth. We can here give only a very condensed outline of the meaning of the Kingdom of God, or the Kingdom of Heaven, both of which forms of expression are found in the New Testament. In the Old Testament all created things are represented as belonging to God's Kingdom. As Creator he is Lord of all things, inanimate as well as animate, suns and stars as well as animals and men and angels. He establishes, however, a Kingdom among men in the call of Abraham and in the covenant with Israel as a nation. That Kingdom passes through various stages, in the patriarchal, Mosaic, kingly and prophetic periods in the history of Israel. In none of these is the idea of the Kingdom perfectly realized. The incarnation of Jesus Christ continued God's work of revelation. The preaching of Jesus had as its central truth the Kingdom of God. He called men to repentance because the Kingdom of God "is at hand". There are various phases of meaning found in the word as it is employed in the New Testament. It means primarily the reign or rule or dominion of God in the human heart and life, but everywhere the Kingdom in the larger and wider sense of God's rule in the universe is taken for granted. In the New Testament the Kingdom of God is an inward and outward power. It is a present and a future reality. Sin has disturbed God's rule on earth and grace has come in the person of Christ and through his atoning work to restore it. In the New Testament especially is the Kingdom of God a new principle of redemption in the heart changing men into the moral and spiritual character required by God's will. Righteousness in all its forms is the aim and end of the Kingdom of God. The Gospel is God's appointed means for the realization of the righteousness of the Kingdom. This Kingdom of God is not to be identified with any outward ecclesiastical or civil form of government. In one of its phases it is practically identical with the spiritual or universal church. But it never coincides exactly with any outward form of ecclesiastical or civil government.

The local church is in harmony, or is meant to be in harmony, with the principles of the Kingdom. In a real sense it reproduces, or localizes, and perpetuates the Kingdom of God on earth. Its doctrines and polity must conform to the teachings and to the essential nature of the Kingdom. The Kingdom recedes somewhat into the background after we leave the gospels and enter the epistles. The church is more prominent in the epistles. Nevertheless the Kingdom still appears in the teaching of the epistles. Its inner nature is described and its future triumph is clearly indicated. Christ is King in the Kingdom, both in the
gospels and in the epistles, and he will come at last and as its King he will judge the world and bestow upon men their final awards. The Kingdom thus passes from the earthly to the heavenly and eternal stage. When Christ's mediatorial work is consummated he delivers up the Kingdom to

God the Father. His atoning death was necessary to the realization of the ends of the Kingdom and a great and indispensable step was taken when the Spirit was given at Pentecost. The duty of Christ's people is to labor for the coming of God's Kingdom on earth, even as he taught ns in the Lord's prayer.

- Genesis. 2:4; Psalms. 47:7; Psalms. 103:19; Psalms. 104:4; Psalms 119:89; Isaiah. 1:2-3; Isaiah. 43:21; Exodus. 19:3-6; Jeremiah. 31:31; Ezekiel. 17:22; Matthew. 11:10; Matthew. 3:5-6; Mark. 1:5; Luke 3:7: John. 1:19-27; Matthew. 13:41; 16:28; 20:21; 25:34; Mark. 1:15; Luke 7:50; 13:3-5; John. 18:37; Matthew. 5:13-16; 7:21; 7:22; 10:23; 13:41; Luke 12:8; Matthew. 13:40; 19:28; Acts 8:12; 14:22; 19:8; 1st Corinthians. 15:24; Ephesians. 5:6; Colossians. 1;13; Revelation. 1:6; 3:21; 5:10; 11:16, 17; 20:1-8.

XV. The Second Coming of Christ

The Scriptures teach that Christ will return in person to this earth. The time of his return is not revealed. The Scriptures do not seem to warrant the belief that a state of perfect piety will exist on earth when Christ returns. Christians are commanded to expect the coming of the Lord always. New Testament Christians did this. There was no explicit teaching that Christ was to come in the New Testament age, but Christians were constantly expecting his return. This expectation should not tempt us to do slovenly or superficial work, or neglect our duty. It should rather make us conscientious and faithful in the highest degree. The New Testament reveals no program of events which is to follow the return of Christ. The event itself was the center of the expectation. He may come tomorrow. He may not come in ten thousand years.

- Matthew. 24:27; Matthew 25:34; Mark. 13:3-37; Luke 21:5; Acts 1:11: 1st Thessalonians. 5:1-3; 2nd Thessalonians. 2:1-12.

XVI. The Resurrection

At death the bodies of all return to dust. There is to be a resurrection both of the just and the unjust. Little is taught in Scripture regarding the resurrection of the wicked apart from the fact itself. In the fifteenth chapter of First Corinthians, however, Paul gives a very glorious account of the resurrection of the dead in Christ. Their resurrection bodies are to be free from all sin and infirmity and perfectly fitted for the glorified spirit. At death the spirits of believers go to Christ. At the resurrection body and spirit are reunited and glorified and enter fully upon the eternal reward in Christ.

- Matthew. 22:30; Luke 14:14; John 5:29; Acts 1:22; Acts 4:2; Acts 24:15; Romans. 6:5; 1st Corinthians. 15; Philippians. 3:10; 2nd Timothy. 2:18; Revelation. 20:6.

XVII. The Judgment

God has appointed a day wherein he will judge the world by Jesus Christ. All men are to appear before the judgment seat of Christ. The word judgment means discrimination. At the judgment men are to be discriminated or separated according to moral character. The Scripture teaching as to the judgment day does not mean that the final destiny of men remains uncertain until that judgment takes place, as if God were ignorant as to their condition until he made an investigation. The judgment is rather the formal declaration of conditions which had previously existed. It is the manifestation or exhibition of the righteousness and the love, along with other attributes of God. The principle of judgment is in operation in the earthly life of men in a certain sense. The moral law operates always and everywhere. The final judgment, however, is the necessary culmination of these temporal judgments. God's ways will then be vindicated to men, and the justice of all his dealings with them be made plain. Men will then know and feel the justice of all God's ways. Even wicked men, in the illumination of that judgment, will recognize the justice of God's decree concerning them.

The Scriptures declare that the righteous do not come into judgment (John 3:18 and 5:24). This, however, does not mean that they will be absent when the great assize shall take place. For Paul declares explicitly that we shall all be made manifest before the judgment seat of Christ (2nd Corinthians. 5:10). We need only to remember that the word judgment means to discriminate, in order to harmonize these apparently contradictory Scriptures. The discrimination of judgment will divide men into two classes. One class will be condemned, the other approved. The word judgment is often used to indicate the condemnatory side of the process. To be judged means, in that case, to be condemned. This is what John means when he asserts that believers shall not come into judgment. Not the condemnatory but the approbatory aspect of judgment will befall believers. They shall not come into condemnation, although they, too, shall stand before the judgment seat of Christ.

Judgment is to be according to works. Unbelief on the part of sinners leads to evil works ; faith on the part of Christians leads to good works. Works in both cases are the outward expression of a deeper condition, the attitude of faith or of unbelief. The fundamental principle which fixes a man's place in the scale of moral worth is that of faith and unbelief. Since the judgment does not fix or determine destiny, but simply declares or exhibits it, it is based on the outward expression of the soul's deeper attitude of unbelief and of faith. As works are the outward sign of the inward state, and as judgment likewise is the manifestation or outward sign of the inward state, it is entirely fitting that judgment should proceed on the principle of works.

- Matthew. 25:32; Matthew. 12:36; Acts 17:31; John. 5:22-27; Romans. 9:22-23; Mark. 9:48; 2nd Thessalonians. 1:5-7; Mark. 13:35-37; Luke 12:35-40; Revelation. 22:20; Matthew. 13:49; Romans. 3:5-6; Revelation. 20:11-15.

XVIII. The Church

There are two chief senses in which the word church is used in the New Testament. In a number of passages it refers to all believers, whether they are thought of as existing on earth, or on earth and in Heaven at any particular time, or as the total assembly of the redeemed in the life to come. Some take the New Testament teaching as to the universal church in the last sense alone, that is, they assert that the universal church has no existence at present on earth in any sense, but that in the life to come the local church will cease to be and the universal church will come into existence. There are passages, however, which forbid this view. For example, in Ephesians 5:25-27 we read: "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." In this passage the church is viewed as existing in time and in eternity and the continuity of the church which exists in time with that which exists in eternity is made indisputably clear. In time it is a church with spots and wrinkles; in eternity it is without spot or wrinkle. In time it needed cleansing by the washing of water, that is, it was an impure church not yet free from sin. In eternity this same church stands before Christ holy and without blemish. Now if the church here existing in time refers to the local church, then it means the same when it becomes holy and without blemish in eternity, and we have the local church with pastors, deacons and ordinances carried over into eternity. I know of no one who holds this view. The "generic" use of the word church is incompatible with Paul's meaning here. The "generic" sense in which Paul sometimes employs the word refers to the church as an institution without referring to any particular church. Yet in this usage the local church is the institution referred to, which, as we have seen, cannot be described in the language of the passage we are dealing with.

Since, then, Paul clearly means the same thing in both parts of the sentence, his language can only refer to the totality of believers both in time and in eternity. The universal church is not an outward organization at all nor can it be made co-extensive with ecclesiastical bodies scattered over the earth made up of organized parts or branches. It has no earthly ecclesiastical functions or powers. Yet it is most real in that it includes all true believers in Jesus Christ. Faith in Jesus Christ indeed is the spiritual reality at the basis of the life of all local churches. If it be insignificant or valueless or unreal because it is spiritual, then that same quality is equally insignificant and valueless in the local church. The visible and tangible in the Christian religion is valueless without the invisible and spiritual. The universal church is as real as the Kingdom of God; indeed, it is practically identical with it. We are not warranted, however, in refusing to employ the word church

in this general sense. The New Testament by its own very clear usage gives us the most ample warrant for using the word church in the universal sense as defined in the preceding remarks.

The great majority of the New Testament passages use the word church to indicate a local body composed of believers in Jesus Christ who are associated together for the cultivation of the Christian life, the maintenance of the ordinances and discipline, and for the propagation of the Gospel. Jesus Christ is Lord of the church. It exists in obedience to his command, and has no mission on earth save the carrying out of his will. It must not form alliances of any kind with the state so that it surrenders any of its own functions or assumes any of the functions of civil government. Its government is democratic and autonomous. Each church is free and independent. No church or group of churches has any authority over any other church. Co-operation in Christian work, however, is one of the highest duties and privileges of the churches of Jesus Christ. Yet in so doing they do not form or constitute an ecclesiasticism with functions and powers to be authoritatively exorcised over the local bodies. The voluntary principle is the heart of the Scripture teaching as to tho individual and as to local churches. All souls are entitled to equal privileges in the church, just as all churches are entitled to equal privileges in the Kingdom of God. The individual precedes the group logically as well as in order of time, and the organization and government of the local church proceeds on the principle of the voluntary association of free individuals in obedience to Christ and for purposes set forth by him. Church discipline is simply the group protecting itself against the individual. The church has no power of coercion in the religious life of the individual. The individual stands or falls to his own Master, and is judged only by him. The right of the church, however, to protect itself against the disorderly individual is an unalienable right in Christ. The objection sometimes made against church discipline on the score that it is unwarranted coercion overlooks this fact.

Here we may point out the relation of local Baptist churches to general Baptist bodies, missionary, educational, etc. Ihe latter are not composed of churches but of individuals. Churches may use them or not use them, cooperate with them or refuse to co-operate with them. In all such co-operation or refusal to co-operate, however, the church neither assumes authority over the general hody, nor submits to the authority of that body. The relation is voluntary on both sides. The church does not create nor is it created by the general body. Where a church is out of harmony with a general body it cannot legislate the general body into harmony with itself but it can withdraw if necessary without the consent of the general body. A general body has no power to retain an unwilling church in co-operative relations with it. There is no conflict of jurisdiction between a church and a general body where messengers come from churches into meetings of general bodies. As members of the general body they vote and act as individual freemen in Christ. They may act under the influences of the known wishes of their churches in measures which are considered in the general body. This, however, is not ecclesiastical compulsion but spiritual in-

fluence. General bodies are themselves autonomous. No Baptist general body has authority over another. They exist in a graded series but this does not imply legislative or judicial authority. It is for convenience and efficiency. Each body is self determining as to constitution and by laws, aims and purposes, territorial limits and methods. There are certain necessities which arise out of these principles of Baptist organization. 1. The necessity for clear thinking in order to avoid confusion in ideals and collision in the practical work of the Kingdom. 2. The necessity for well defined limits of function and aim in the general body to avoid the assumption of church functions. 3. The necessity for courtesy and respect as between Baptist general bodies.

The officers of the church are bishops or elders and deacons. The New Testament employs the word bishop and elder to designate the same officer, these terms being descriptive of functions and not of separate officials. The bishop or elder is an officer of the local church, not of any group of churches with general jurisdiction. His authority is that of influence and leadership rather than official. He is Called of the Holy Spirit to the work and is set apart by ordination for the discharge of special functions and has no authority to lord it over God's heritage. And yet as leader and guide the church owes to him its loyalty and support. His task is particularly that of spiritual leadership, while the deacons are charged rather with the temporal affairs of the church.

The ordinance of of a church are baptism and the Lord's Supper. These two set forth in a very beautiful and comprehensive way the fundamental truths of the Gospel. They are not sacraments but ordinances; they do not confer or communicate or impart grace in and of themselves. They are outward symbols which signify very profound truths and these truths have vital power in the Christian life when duty apprehended or spiritually discerned by the recipient when the ordinances are administered. There is no Scripture warrant whatever for any increase in the number of the ordinances from two to seven or any other number. The Roman Catholic Church is wholly wrong in this matter and the multiplication of sacraments is a great evil in that body.

- Matthew. 16:18: Matthew. 18:17; Acts 2:47; Acts 8:1; Acts 14:28; Romans. 16:5; 1st Corinthians. 14:4, 5-23; Ephesians. 1:22; Ephesians. 3:10; Ephesians. 5:24-32; Colossians. 1:18; Hebrews. 12:23.

XIX. Baptism

Baptism is an ordinance of Jesus Christ established for perpetual observance by his people. Every believer or regenerate person is under obligation to submit to this ordinance of Jesus Christ. Baptism is the immersion in water of the believer in the name of the Father, and of the Son, and of the Holy Spirit. The truths symbolized in baptism are the following:

1. Remission of sins.
2. Fellowship or union with Christ in his death and resurrection. The form of baptism strikingly symbolizes death, burial and resurrection.
3. Cleansing from all unrighteousness and consecration to the service of God, a complete selfsurrender to the service of the Kingdom of God and resolve to walk in newness of life. Baptism is a prerequisite to church fellowship, and participation in the Lord's Supper. Immersion is essential to Christian baptism. Other forms destroy the meaning of the ordinance. The consensus of the scholarship of all denominations declares that immersion only is baptism. The Greek word to which our word baptism corresponds can only mean immersion.

Baptism does not regenerate. It is to be administered to those who. have previously been regenerated by the Spirit of God. Baptism does not secure remission of sins save in a symbolic way. The previously forgiven person is the only proper subject for baptism. Baptism is simply the outward symbol of what has already taken place within the subject. Baptism confers no spiritual but only a symbolic remission of sins. Baptism "for remission of sins" (Acts 2 :38) has reference only to the symbolic remission set forth by the act. Forgiveness, or remission, is inherently a divine act and to make it a function of baptism is to ascribe a divine function to an outward ordinance. Moreover, if baptism actually conferred remission of sins, it would have to be repeated after each sin, whereas baptism is administered once only to each believer.

- Matthew. 3:7; Matthew. 21:25; Mark. 1:4; Romans. 6:4; Ephesians. 4:5; Colossians. 2:12; 1st Peter 3:21; Mark. 1:9; Acts 2:38; Acts 2:41; Acts 8:38; Acts 18:8; Galatians. 3:27.

XX. The Lord’s Supper

The Lord's Supper is an ordinance of Christ's church wherein the elements are bread and wine. The bread symbolizes the body of Christ given for the salvation of men and the wine symbolizes his blood shed for the remission of sins. The participants of this ordinance are those who have been baptized upon a profession of their faith, and who walk in an orderly manner as members of a church of Christ.

The following errors have been associated with the Lord's Supper and are to be rejected wholly:

(a) The claim that in it there is a repetition of the sacrifice of Jesus for the sins of the world, as in the Roman Catholic sacrifice of the mass.

(b) The claim that the bread and wine are the real body and blood of Christ, as in the false doctrine of transubstantiation.

(c) The denial of the cup to the people and in any way unduly exalting or worshiping the bread and wine of the ordinance.

All the above are fatal errors and wholly opposed to the real meaning of the New Testament. Like baptism, the Lord's Supper is a symbolic ordinance. It commemorates Christ's death; it declares or sets forth that death when observed; and it is prophetic of Christ's return to his people at the end of the Gospel age. In all these respects, however, it is not a sacrament but simply an ordinance whose value is in the truth symbolized rather than in its power to impart grace. To observe the ordinance properly is to discern the truth symbolized in it. The unworthy observance of the ordinance consists in the failure to discern spiritually the body and blood of Christ.

- Acts 2:41-42; 1st Corinthians. 11:26; Matthew. 26:26-29; Mark. 14:22-25; Luke 22:14-23.

XXI. The Lord’s Day

The Lord's day is a Christian institution for regular observance. Works of necessity and mercy may be performed on the Lord's day, but it should be observed in resting from ordinary employments and in exercises of worship and spiritual devotion.

The first day of the week came to be observed by Christians instead of the seventh, since this seems to have been the custom of the Christians of the New Testament. Thus it perpetuates the Old Testament principle of observing one day in seven, while giving it a Christian significance by connecting it with the resurrection of Christ which occurred on the first day of the week.

The Lord's day as a civil is not to be confounded with it as a religious institution. The state may enact laws for the observance of one day in seven in a secular way without giving to them any religious significance in the wider sense. Like laws against stealing or murder, the state may enact such laws. But the state has no authority to compel men to engage in worship or other religious activities on Sunday. Religion is voluntary and religious liberty is opposed to any legal compulsion whatsoever in religious matters. This distinction needs to be made clear. Christians sometimes imagine that the state ought to make men observe the Sabbath religiously; while non-christians sometimes imagine that the legal prohibitions contained in Sunday laws are unwarranted intrusions of the state into their religious life. Both are wrong. The state cannot prescribe what man shall do on Sunday. It can only enact what they shall not do. These negative enactments are not religious but civil in character, called for by public policy and the general welfare. As we shall see in the next article the state is without any religious function whatsoever.

- Genesis. 2:3; Colossians. 2:18-17; Mark. 2:27; 1st Corinthians. 16:1-2; Acts 20:7; Exodus. 20:8; Revelation. 1:10; Isaiah. 58:13-14; Hebrews. 10:24-25; Hebrews. 4:3-11.

XXII. Liberty of Conscience

A free church in a free state is a New Testament principle which has found full expression only in modern times and in the Western hemisphere. It is familiar to us in America and needs but brief treatment here. The great principle underlying religious liberty is this: God alone is Lord of the conscience. To him men must give account and only to him. The principle which Corresponds with this on the side of the state is that civil magistrates are ordained of God. For its own ends the state is sovereign. But those ends do not include the religious life of the individual at all. Hence the civil and religious life of man belong to different spheres entirely. The right of every soul to direct access to God is an inalienable right, with which the state must not interfere. (Note. The author has given much more extended discussion to the subject of this section in his work entitled "The Axioms of Religion".)

- Romans. 13:1-7; Matthew. 22:21; Acts 5:29; Matthew. 10:28; Matthew. 28:10; Romans. 14:4; John. 4:23-24.

XXIII. Missions

The duty of every Christian man and the duty of every church of Christ is to seek to extend the Gospel to the ends of the earth. No Christian and no church is exempt from this obligation. By personal effort, by witnessing for Christ, by gifts of money, by prayer, by co-operation with missionary boards and conventions, by going in person to do missionary work in the community and state, and nation, and the world — all these are forms of statement of the missionary obligation. This obligation rests upon the things implied in our own regenerate life — since the new birth means the birth of love for others needing salvation; it rests upon the express command of Christ given in the great commission; it rests upon a spiritual necessity of our renewed life which remains dwarfed and stunted without missionary activity; it rests upon God's eternal purpose which is being wrought out in time, and which incorporates in itself the co-operation of all the redeemed along with all the necessary agencies; it rests upon the incarnation and atonement of Christ — since these, apart from missions, cannot be adequately explained.

- Matthew. 28:18-20; Mark. 16:15-17; Luke 24:47-49; Acts 1:6-8.

XXIV. Education

It is unusual to refer to education as a doctrine. Yet there is ample warrant in the New Testament for such reference. In the great commission Jesus couples the duty of teaching with the duty of preaching. The teaching and preaching therein enjoined are co-ordinate and equal parts of the great task of Christ's people. The academy, the college, the university, indeed, all forms of organization for teaching the truth, all institutions for the diffusion of knowledge are the direct and logical outcome of the work of evangelization. The Christian life involves a particular view of the world and of God as its providential Ruler and Christianity in its doctrine of regeneration lays the foundation for education.

Baptists in a very special sense are under obligation to foster Christian education. Some of the reasons are as follows: First, the Baptist emphasis on regeneration. A regenerate church membership is a cardinal Baptist doctrine. The regenerate life is the unfolding or growing life in which all the powers of man are alive and demand satisfaction. Education alone can meet all these demands. Again, the non-sacramental character of the Baptist view of the ordinances implies intelligence in the participant. The ordinances do not magically convey grace. Only as we clearly perceive the meaning of baptism and the Lord's Supper do we observe them right. This is the Baptist view. Clearly then intelligence is required for their proper observance. The Baptist view of church government, that is, the equality of believers and local self-government in the churches, requires education. Self-government requires intelligence. Baptists believe not in episcopal authority in the ministry but spiritual leadership. An educated ministry is essential therefore to their success in the world. The right of private judgment in interpreting the Scriptures is another fundamental Baptist belief. This necessitates intelligence. Again voluntary co-operation in missionary and other forms of activity in the Kingdom of God is our only Baptist method of working together for these great ends. Hence, we require intelligence and breadth of view, the ability to see things in their larger relations and to adapt means to ends, for the bringing in of the Kingdom of God. All this makes imperative the education of our people as widely as possible.

Christian education is not necessarily in conflict with education by the state. Indeed they mutually supplement each other. The public school system is necessary, but Christian ideals and the Christian type of civilization are dependent upon education under Christian auspices. Other things being equal, therefore, the denomination of Christians which most widely and most thoroughly promotes education will most deeply impress the world. At home and abroad there comes to Baptists of our times an imperative call to reinforce existing schools and to establish new ones wherever they are needed.

- Deuteronomy. 4:5: Psalm. 119; Isaiah. 54:13; John. 8;2; Matthew. 28:20; Acts 15:35, 18:11, 28:31; Romans. 12:7; Colossians. 1:28; Galatians. 8:6; Isaiah. 9:15; 1st John. 2:27; Luke 23:5.

XXV. Social Service

Baptists believe in every form of righteousness: Personal righteousness or right living in individual conduct; domestic righteousness or right living in the home; civic righteousness or right living in the state; social righteousness or right living in society; commercial righteousness or right living in business. This demand for righteousness in all spheres is the direct result of the doctrine of regeneration. The new birth affects the whole person in all relationships. No Baptist, therefore, can be indifferent to movements for the improvement or purification of life anywhere.

The Gospel is adequate for the solution of all social problems. Patience and perseverance and intelligence of a high order, however, are required to apply the principles of righteousness to all life's relationships. The church, as such, cannot enact laws, or become the organ of social reform save indirectly. Yet the pulpit should expound the principles of right living in all spheres, and members of our churches should stand for all forms of righteousness not only in their own personal life but in public life as well.

- Ezekiel. 8:5; Ezekiel. 18:28; Hosea. 4, 5; Amos. 3, 4; Matthew. 5, 7; Romans. Chapter 12-16; Epistle of James.

XXVI. Heaven and Hell

According to Christian teaching Heaven is both a place and a state. The emphasis in the New Testament is everywhere upon the character which fits a man for Heaven rather than the exact locality or precise teaching as to the activities of Heaven. The place and the environment fit the character but the character is more determinative of the environment than environment is of character.

In Heaven we persist in our individual lives. Christianity everywhere emphasizes the value of personality and individuality. The Christian Heaven is far removed from the Buddhist or Brahman reabsorption in the infinite or Nirvana. As personality survives in the life to come, of course earthly experiences and earthly knowledge leave their permanent impress upon
us. Earthly ties and what they meant to us are a part of ourselves. There would be little or nothing of any one of us left if the life on earth and our earthly relationships were blotted out in Heaven. Memory survives along with will and intellect. Our whole earthly life and experience enter into the final result in character, although of course all is transfigured, purified and glorified. The question often asked whether Christians will know each other in Heaven, really answers itself upon slight reflection apart from the hints which Scripture gives. We could scarcely remain ourselves without such recognition. The change which comes at death is not a change of moral character or of individuality. If you shoot an arrow across a river it is the same arrow on the other side as on this. If you put a diamond in a casket and carry it into the next room it is the same diamond when you reopen the casket and take it out. So also with us in death. The soul, the individuality, the character, is the arrow. When it is shot across the stream of death it abides the same. Its surroundings are changed but it remains fundamentally what it was. This life gives shape to the jewel of the soul, cuts its angles and facets, as it were; the next life may brighten it and perfect its shape, but it remains essentially the same.

In the New Testament Heaven is represented to us in symbols or figures of speech for the most part and the descriptions of it are in large measure negative rather than positive. We gather, however, that there are at least three elements of bliss in the New Testament picture of Heaven. First, Heaven is relief; relief from sin, from care, from loss, from sorrow, from laborious and exhausting toil, relief in short from all the things which blight and curse our life on earth. Secondly, Heaven is reward. In the early chapters of the Revelation the rewards of Heaven are set forth under numerous forms which are very suggestive of individuality and variety in their bestowment. The pillar in the temple of God suggests stability; the right to enter into the gates of the city suggests privilege; the white robe suggests purity; the white stone suggests intimacy of personal relation with Christ; that God shall wipe away all tears from our eyes is an exquisitely tender and sublime declaration of comfort for the sorrowing. In the third place, Heaven is realization. No doubt many lives which are broken and disappointed will

find fruition and self-realization in the life to come. Heaven is represented as a place of intense activity, since the redeemed serve God day and night in his temple. Heaven as a place of eternal inactivity would be of little value and very unattractive. The sluggard is the last man who should dream of Heaven as the fulfillment of his ideal. The rest of Heaven does not mean cessation from work, but from toilsome and exhausting work. We are made for action in body and brain alike. Inaction therefore would be death. Heaven as realization, then, means joyous activity without exhaustion in a perfect environment, and in a perfectly congenial society. It means eternal growth towards God and his infinitude, eternal achievement and a joy corresponding.

The awards of the day of judgment will be final. The wicked shall go away into endless punishment, the righteous into eternal life. The same word applies to the duration of the state of both classes. That word is not merely qualitative as if it described only the nature and not the duration of the awards of the two classes. It also means duration, that is, endlessness. So far as the Scriptures teach we must hold to the endlessness of the state of the wicked as well as the righteous and the Scriptures are very explicit on the point. Passages which have been cited to prove that the wicked may have a second probation and be fully restored, are none of them conclusive, and all must be understood in the light of those passages which admit of no doubt whatsoever.

It is sometimes urged that it is unfair to inflict infinite punishment for a finite sin. This objection overlooks the fact that the punishment will continue no longer than the sin. Sinners confirmed in sin will sin forever. The punishment will simply keep pace with the sin. It is a mistake to make the problem and the mystery of eternal punishment turn wholly on the question of God's love. It turns equally on the question of human freedom and man's choice of evil. Men would revolt in the depth of their souls and rebel with all their power if God were to use coercion in dealing with us in the sense of forcing our wills. This he will not do because he has endowed us with freedom). And yet the demand that all men be finally saved as a means of vindicating God's government is equivalent to a demand that God shall use coercion and compel the lost to repent. Freedom is God's gift to m-an which lifts him above the brutes and makes him like God. Yet it is an endowment with fearful alternatives of choice. We should think of this when we are tempted to arraign God's government for the existence of an endless hell. Hell is the monumental expression of the abuse of human freedom. This is the key to its meaning. This alone explains it.

- Ephesians. 1:3-20; 3:10; 2nd Timothy. 4:18; Hebrews. 11:16; Matthew. 5:22-29; 10:28; 11:23; 18:9; Luke 16:23; 2nd Peter 4:1; Matthew. 19:29; Luke. 18:30; Mark. 3:29; Matthew. 25:40; Revelation. 2-3; 14:10, 11; Revelation. 20, 21, 22, 23.